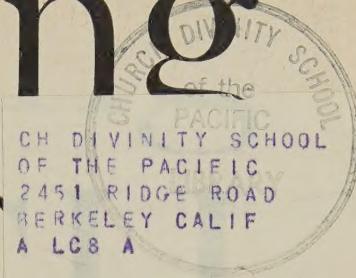


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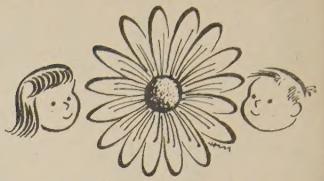
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.

Don't Lean on Your Textbook



We recall the story of the parents who, about 11 o'clock one night, heard their doorbell ringing steadily. Going to the door, they discovered that their daughter was bidding her "date" an extended farewell, during which the young man was accidentally leaning steadily against the bell.

We find many teachers who lean steadily on the textbook assigned them. This was handed to them, at the start of the year, to be their guide. It was supposed to be the basis of the year's work, and to provide enough material and helps to last for some 30 weekly sessions. Too often the parish administration provided little additional help, and the teachers were left to work things out as well as they could. It is often claimed in excuse for this that "we can't teach every lesson to each teacher in a completely graded system, and so we must deal with methods and general devotional helps in our teachers' meetings."

Yet even when intensive supervision is given teachers month by month in the use of their texts, the impression often remains that *the book is the course*, and that sticking to it somehow is the whole duty of the teacher. Much greater originality should be suggested.

Unhappy Kinds of Teaching

Leaning on your textbook may produce several unhappy kinds of teaching. For one thing, the teacher may use up the informational material too soon, by being addicted exclusively to the "telling" routine. Then he must improvise to fill out the time, or publicly admit defeat by dismissing his class before "the bell." Another result may be the habit, somewhat similar to this, of "reading it to them." When that is over, what will he do now? He may lamely attempt an "activity" suggested in the text.

A further difficulty is created in the establishment in the mind of the teacher that there can be only a single "lesson" for each Sunday, and that accomplishing this is his sole duty. This aspect of leaning on the text may produce an alarming monotony, like the ringing of our friends' doorbell.

What, then, shall we do with our textbook? It should be considered the norm for the week's work and the whole book should be regarded as the general theme assigned to the class for its study in that

grade. To depart entirely from its main theme and objective would be to violate the teacher's specific assignment and responsibility, as part of the considered teaching program of his parish. No matter how unwisely the rector may have chosen his printed materials, they are the result of his judgment, and should be accepted in the main.

Yet this strict adherence to a course published afar and prepared by editors who do not know the conditions in your parish — and certainly not the children in your class, can scarcely by itself meet your situation. This is your parish, these also are your children for this teacher. Clearly, a wise and even daring decision may have to be made. The teacher who discovers that his slavish use of his book is producing restlessness and even boredom may take steps to save the day.

A rector stated recently at the weekly teachers' meeting, "This is our course for the year. But I want you to remember that you are teaching *children*, and I give you full authority that, if you find that they are not interested, or that their concerns are demanding discussion in class, you may throw the lesson out the window and adapt your teaching to fit them."

This may, in practice, prove a temptation to many a teacher to depart fully from the book, and to introduce his own peculiar religious hobbies. But the safeguard is in the requirement that the son shall be switched to serve the concerns and needs of the children.

Within the Perimeter

There is danger here, of course. The unaided teacher may go far afield. Yet if he stays within the perimeter of Church's Faith, he will begin to discover that the same materials that are provided in the textbook may be found filled with lively interest, when presented after the vital interests of the pupils have been touched and stirred. Our factual and "lore" material had far better be a golden fleece at the end of the search than a stiff springboard for a plunge.

You need a bin of reserve ammunition collected in advance, for emergency use. You need to know the variety of teaching devices now used. But most of all, you need to be in touch, in vital communication (the Christian word is "communion") with your children.

A Human Drama

THE ROUGH YEARS. By Chad Walsh. Morehouse-Barlow. Pp. 266. Cloth, \$3; paper, \$2.25.

In her survey, in the *Christmas Book* number, of books for children and young people, Elizabeth Spelman included a recommendation of Chad Walsh's *The Rough Years* [L.C., November 27th]. It seems that this book, by a priest of the Church who is an established author, is deserving also of a teenage review. Accordingly this editor is happy to use one by his daughter, senior at Kemper Hall, Kenosha, Wis.

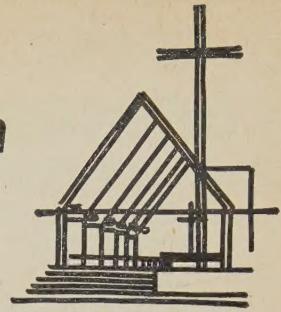
The rough years, according to Chad Walsh, are the teens — the years in which high school students find themselves voices in an adult world.

In his novel, Chad Walsh dramatizes teenagers' problems through various episodes in the fictional city of Blanton. To the counsel of Dr. Bowman, rector of Trinity Church, come a host of teenagers troubled in one way or another. There is Dr. Bowman's own son, Tom, a senior, searching for something but never knowing quite what; his daughter, Betty, at first sure of Steve and then wondering; the black boy, Frank, who rebels so thoroughly against his environment that he is finally led to disaster; Rosa, the girl of Spanish origin and humble background, to whom rank is attracted. These characters and others (perhaps all the teenagers in the U.S.) play their part in *The Rough Years*. The problems of the characters are typical of the problems found in any city and its high schools. First of all, there is the job appeal of belonging to a secret society which is forbidden by the school. Blanton High School has two of these: the Omega Alphas and the Stalwarts. These two organizations are in constant conflict with each other, as are the sections of the city from which their members come. As might be expected under these circumstances, a major problem is the difference in the city's social backgrounds. Besides being concerned with individuals, Dr. Bowman is making an effort to develop his parish to suit the needs of a changing Blanton. His dream is to make Trinity a church to serve the immediate neighborhood as well as the upper-middle-class parishioners who are gradually moving to the suburbs.

This story is not a sermon but a human drama — a tale of the ordinary temptations and failings of people. The problems are not solved by a sudden burst of light through darkness, but by trial and error, gradual realization of what it means to be a Christian or a responsible citizen living in a democracy.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Bishops' Pastoral

Thank you for printing the bishops' pastoral in time for the Ember Season [L.C., December 4th]. It is encouraging to see our bishops filling their traditional role as guardians of the Faith in such a splendid manner. Certainly this document will stand for many years as a strong statement of the position of our Church.

Unfortunately, however, the wording of this letter places the clergy in a difficult position. Surely no one believes that the average layman in the Episcopal Church would gain much from even the most skillful reading of these words. A strict interpretation of the canon on this subject will produce a lot of sleepy people on the day this is read.

Should we not have, along with this fine statement, a translation to be read to the laymen? Perhaps the bishops expect us to make our own after having read their excellent words. If not, then our Church is a long way from speaking in the language of the people.

(Rev.) C. M. COLDREN, Th.D.
Rector, St. John's Church
Marietta, Pa.

• • •

Can't something be done about the pastoral letters of the bishops? It would seem that with all the writing talent in the House of Bishops a pastoral letter could be brief, concise, and eminently readable — instead of long, wordy, ponderous, and incomprehensible when read aloud to all but archangels on retreat.

As an experiment I read through several pages of *The Incarnation of the Word of God* by St. Athanasius, and found it far more readable and easy to follow than the last pastoral. And yet who would read a chapter of this classic in place of a sermon?

(Rev.) WILLIAM S. HILL
Rector, St. Paul's Church
Lansing, Mich.

• • •

At a time when rapid social, political, and economic change is the cornerstone of our daily lives; when a prominent Anglican bishop, exiled from his see because of his Christian attitude to tyranny, pleads for the Church to bear its witness; when children of God in our own midst are asking only that they be granted the right to live with dignity as fellow-citizens; when materialism is making greater inroads subliminally and is a far worse enemy than all the "isms" in the world; when alcohol is more a tool in the daily lives of men than prayer; when the Bishop Gray report shows us how miserably we've failed to do God's will in missionary work; when "respectability" is still a better label than Christian for Episcopal churches all over America; when souls all over the world are starving for the bare necessities of life — food, shelter, and raiment — not to mention the love of God; when social status and man's material possessions are the standards by

which men judge their fellows; when men being graduated from our seminaries are more interested in "maintaining the organization" or their own personal status; when men of good faith are looking to the Church for divine guidance in this troubled world — how can the House of Bishops meeting in 1960 issue a pastoral letter on a subject which has been adequately dealt with 500 years ago?

Is it possible that we as Christians have failed all over the world to bear witness to Christ on the vital issues facing mankind because we've been led by men who are more interested in being "ecclesiastics" and defining doctrine than in "fighting the good fight" for Christ? RICHARD M. WERKHEISER
New York, N. Y.

Growth under Pressure

As the principal subject of a number of recent articles, in your fine magazine and the secular press [L.C., September 11th and December 4th], regarding the "kneel-ins" in Savannah, Ga., may I be permitted a word?

First, let me say that the very fact that actions at Holy Apostles', Savannah, were considered newsworthy at all is an indication of a serious weakness in the Church today. It is not news when a monk says his prayers. Nor should it be news when a priest of the Church takes a stand for Christian brotherhood. These things should be as common as grass; as inevitable as sunrise.

Secondly, the recent article in the Milwaukee Journal which formed the basis of your article in the December 4th issue quoted me as saying "When I talked to new people about joining the Church they refused to talk about salvation but demanded to know if they would be required to sit next to Negroes in church and whether their children would have to attend Sunday school with Negroes." Lest my fellow clergy begin to wonder what sort of a cockeyed optimist I am, let me say that I almost never find anyone anywhere who wants to talk about "salvation," *per se*, right off the bat. What I saw was that the people on my prospect list in Savannah were not disposed to talk about the Church, the Sacraments, or other such things relative to the salvation of their souls, but that they did want to clear up their many doubts regarding me, Holy Apostles' Church and the racial issue. (It was obvious, however, that the way they ultimately decide the racial question will indeed have a great bearing on their personal salvation.)

Please let me state once more in print that the Bishop of Georgia and the vast majority of the mission council and the congregation of the Church of the Holy Apostles back my open door policy. All of us at Holy Apostles' grew tremendously under the pressure of those trying weeks. I could not possibly be prouder of any congregation than I am that one. I left because it was time for me to leave, and I am now hard at work in a state and diocese and among people I am growing to love very much.

My resistance to the rabble rousers was fairly easy, for I took them on one at a time over the phone and through the mail. My heart goes out to a man of *real* courage, the Methodist minister who has just faced the entire mob in person as he escorted his daughter to a school in New Orleans.

(Rev.) ALBERT HUNTINGTON HATCH
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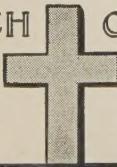
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Volume 141 Established 1878 Number 25

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and the Thought of the Episcopal Church.

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December

8. Fourth Sunday in Advent
1. St. Thomas
5. Christmas Day
6. St. Stephen
7. St. John Evangelist
8. Holy Innocents

January

1. Circumcision (Christmas I)
6. The Epiphany
3. Epiphany I
5. Epiphany II
8. Annual meeting, Academy of Religion and Mental Health, New York, N. Y., to 20th
2. Epiphany III
5. Conversion of St. Paul
5. Election of bishop coadjutor, diocese of Nebraska
9. Septuagesima

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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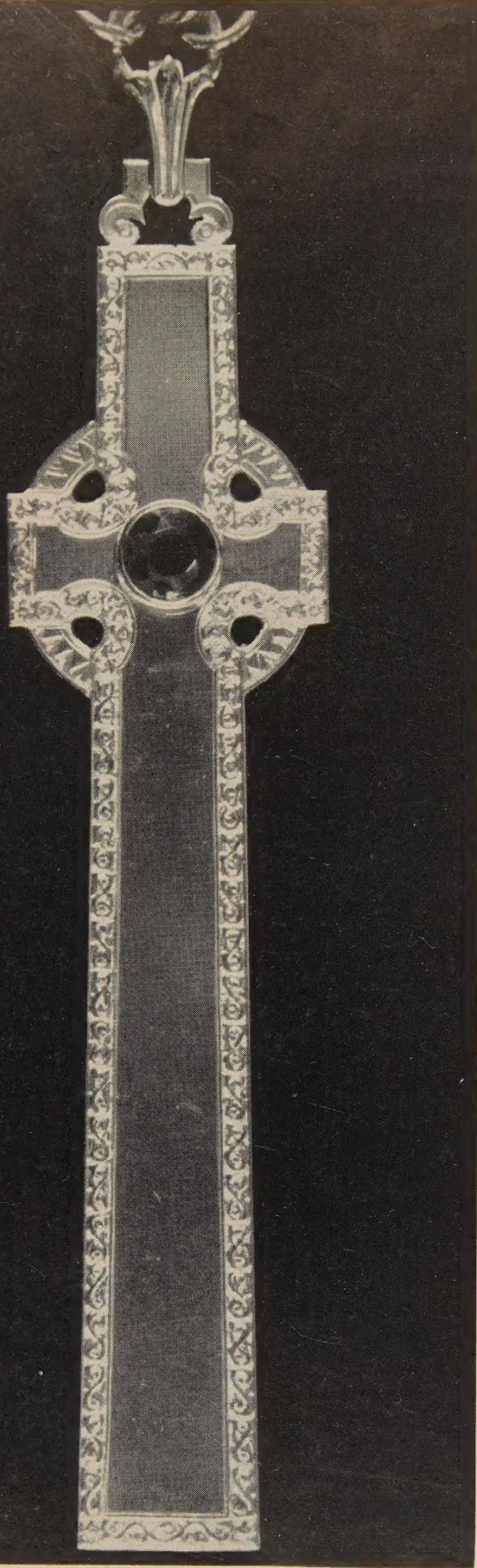
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The 4½ oz. yellow gold cross with central 4¼ carat gem amethyst was made by Phil Rose & Son, Salina jewelers, according to designs of ancient Celtic cemetery crosses. Mounting of the ring was worn by Bishop Mize's father, the former Bishop of Salina (d. 1956).



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The Living Church

Fourth Sunday in Advent
December 18, 1960

For 82 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

NATIONAL COUNCIL

Council on Parade

The National Council gave people on the west coast a chance to see that body in action during its meeting December 4 through 3d. It made Los Angeles its camping-ground, and many Churchpeople from the area took advantage of its presence to visit the general sessions. Most of the members and staff of the Council stayed in Los Angeles December 4th, to teach and speak in various churches there.

The Council accepted the report of the Committee of Conference on Overseas Missions (Gray Committee Report) and commended its implementation; and sent a telegram to President Eisenhower urging reconsideration of his recent move to recall dependents of armed forces personnel overseas. The message ran:

"Because the family is the basic unit of society; and because we are deeply indebted to the men and women serving in the armed forces of this country anywhere, but particularly overseas; our concern for them is sharpened by the implications of the recent presidential order requiring within certain numerical limits the separation of dependents (families) from husbands and fathers overseas.

"While we are not qualified to pass judgment upon the question of the drain on American gold to which this action directed, we do see the socially damaging results to family life. Inasmuch as community morale and dependable morale are built upon healthy relationships within the family, we believe that the human cost of such a ruling could outweigh any possible economic imperative, and that some other method should be devised to effect the desired ends. . . .

"We therefore respectfully urge reconsideration."

The resolution was proposed by Bishop Ligonian, new director of the Home Department, on behalf of the Department's Armed Forces Division.

In accepting the Gray Committee report, the Council termed it "useful as a continuing challenge to the Overseas Department." The resolution of acceptance was passed with two amendments. An amendment moved by Bishop Hines of Texas deleted two paragraphs, which said: "At the same time, the Council cannot

help but notice that the report seems to overlook the clear strategy and policy now in effect in the program of the National Council.

"The Council affirms that it does have a clear strategy and policy which is under continuing reexamination and will be aided by this report. The Council affirms that it has absolute confidence in the director and the staff of the Overseas Department in their careful selection of our missionaries, in its supervision of the expenditure of the money given by the Church, and in carrying out the general task of guiding and directing the overseas work of the Church. . . ."

The other amendment added the words, "as soon as possible," to the recommendation for a committee to advise the Presiding Bishop on evaluation and strategy of the mission of the Church. The resolution as finally adopted reads:

Resolved, that the National Council, having read with interest and appreciation the report of the Committee of Conference on Overseas Missions, expresses its gratitude to the chairman, and through him to the Committee for the report. In the opinion of the Council the report is useful as a continuing challenge to the Overseas Department. The Council finds the report at many points extremely valuable, and is providing for a serious study of its recommendations by the Overseas Department.

The Council affirms that it is prepared to strengthen and extend its program overseas as the Church is aroused to a keener sense of Christian stewardship and to its missionary obligation.

The Council receives the report of the Committee of Conference on Overseas Missions and discharges it from any further duty or responsibility; and be it further resolved, that, at the suggestion of the Overseas and Home Departments, the Council recommends:

- ✓ 1. That a committee, advisory to the President of the Council, on evaluation and strategy of the mission of the Church be appointed by the President from the members of the National Council and others as soon as possible.
- ✓ 2. That a staff be appointed which would report to the President of the Council and would serve this advisory committee.
- ✓ 3. That the Departments and General Divisions be urged to consider the development of a planning structure within each Department and General Division.
- ✓ 4. That funds for this purpose be included in the 1961 budget of the National Council.

More Council news next week.

NCC

Comment in the Corridors

by PETER DAY

Discussion about a proposal for Church union was a feature of the General Assembly of the National Council of Churches, meeting in San Francisco, Calif., December 4th to 9th. Another act of significance was the election of a layman, J. Irwin Miller, a member of the Disciples of Christ, as the new president of the National Council of Churches.

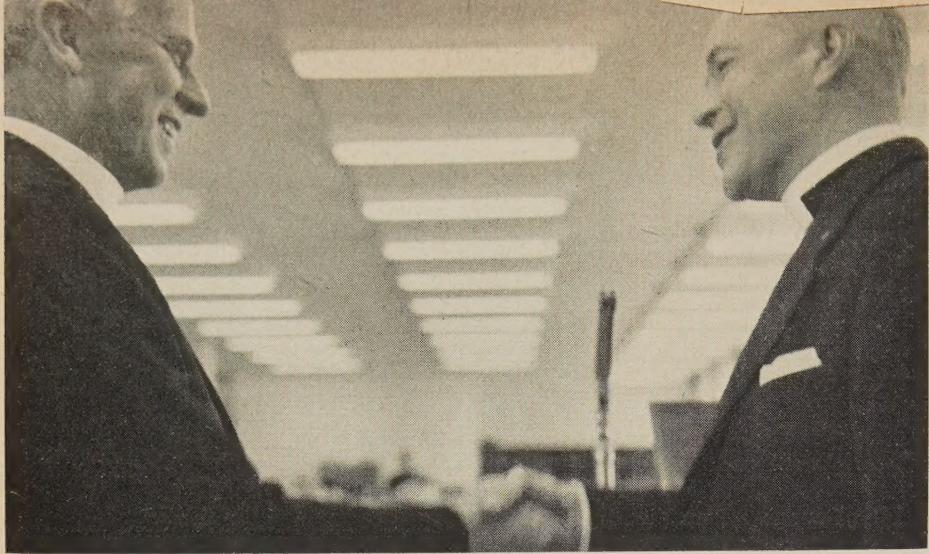
A proposal for the union of four Christian Communions, made by Dr. Eugene Carson Blake, top-ranking executive of the United Presbyterian Church in the USA, in a sermon at Grace Cathedral, San Francisco, December 4th, led to much excited discussion at the General Assembly.

Dr. Blake's proposal, warmly seconded by Bishop Pike of California, was that the United Presbyterian Church and the Episcopal Church join in inviting the Methodist Church and the United Church of Christ to discuss a basis of union which would emphasize both Catholic and Evangelical principles [see text, page 12].

The only relationship of the sermon to the NCC meeting was the fact that it was given at the same time and place, in a city where Church leaders and newspaper reporters were gathered together.

Bishop Lichtenberger, Presiding Bishop of the Episcopal Church, said that he had been told that such a proposal would be made, but that he did not see the text of it until after the sermon had been delivered. In a formal statement issued later [see page 9], he said that he hoped the plan would be given "careful consideration" and be met with a "positive response."

Dr. James E. Wagner (Evangelical and Reformed) and Dr. Fred Hoskins (Congregational Christian), co-presidents of the recently merged United Church of Christ, were also somewhat taken by surprise. In a joint statement, issued the day after the historic sermon, they said, "We can assure our fellow-Christians of all Communions that if such a joint invitation were received it would be given most careful and thoughtful consideration by the General Synod of the United Church of Christ. We know that our people want their Church to be not only a united but a uniting Church."



Presiding Bishop Lichtenberger and Dean Johnson of the Church Divinity School of the Pacific. Officers of the National Council helped acquaint CDSP students with the workings of the national Church while they were in California [see page 7].

The co-presidents pointed out that their Church had a prior commitment to discuss unity with the Disciples of Christ when their own bylaws should be put into effect. "This will explain," they said, "why we are especially concerned that the Blake-Pike proposals are limited to four presently existing Communions, except as others might be invited after the principles and the plan had been formulated by the four. Omission of the Disciples at the planning stage would be . . . regrettable."

Bishop John Wesley Lord of Washington, D. C., a Methodist, commented more enthusiastically. "Dr. Blake proposes a Christian solution to the dilemma of the Churches," he said. "His proposal conserves and strengthens all that is worthy in the Reformed and Catholic traditions and eliminates the extraneous and unholy elements that have crept in during our years of living apart. He shatters our ecclesiastical pretenses and demonstrates our inherent strengths."

Methodist Bishop Gerald Kennedy of the Los Angeles area, on the other hand, saw nothing new in the proposals and indicated that there was nothing definite to discuss as yet. "At the present time," he said, "we are exactly where we have always been." Bishop Kennedy is president of the Methodist Council of Bishops.

Implementation of the plan would come from action of the General Assembly of the United Presbyterian Church next May and the General Convention of the Episcopal Church in September, 1961. Dr. Blake said that he thought it would take at least 10 years to adopt such a plan even if no serious hitches developed.

Comment in the corridors emphasized the many difficulties facing the proposal, in spite of a general attitude that any effort of Christians to come together should be encouraged. There was some criticism of Dr. Blake and Bishop Pike for failure to engage in consultations with other leaders of the various Churches in-

volved, before the dramatic public announcement.

The new president of the NCC, J. Irwin Miller, is a 51-year-old industrialist and father of five from Columbus, Ind., who sails, golfs, and plays Bach on a Stradivarius violin. A leading layman of the Disciples of Christ, Mr. Miller is the board chairman of the Cummins Engine Company, the Irwin Bank and Trust Company, and the Union Starch and Refining Company. His election highlighted the NCC's "renewed emphasis on the place of the laity in the life of the Church," according to the Rev. James E. Wagner, chairman of the nominating committee.

Speaking as vice chairman of the Division of Christian Life and Work, before his election, Mr. Miller commented that this "hot spot of the Council's work" had to overcome a general "disposition to limit Christianity" and had a duty to "impel our country to seek a Christian answer in a changing world." Mr. Miller holds the Master's degree from Oxford.

Plans for Super-Church Denied

Press reports that they had advocated the NCC's becoming a "super-Church" brought a denial from Dr. Truman B. Douglas and Dr. Henry P. Van Dusen. Dr. Douglas said, in response to queries put at a press conference, that they had said that the Council "needs for the next stage of its development to make more specific the Churchly features of its own life and to extend them."

Dr. Douglas said, earlier, "I have sometimes thought that the most characteristic sound at meetings of the National Council is not the sound of the rushing wind of the Holy Spirit but the sound of hard breathing of persons rushing to the press room — to see who can get there first with his own bright idea or the news of some 'glorious achievement' of his own denomination."

Long range Church planning to "identify needs, opportunities, and objectives

that should engage the Church in the future" was called for by the General Assembly.

A resolution adopted on this subject asked for such study and planning by "parish churches, state and local councils of churches, regional and national denominational bodies, and the National Council of Churches."

The NCC has been in consultation with member Communions about their part in such a program. Its General Committee on Program and Field Operations has been asked to continue to lead the effort to "build upon the foundations that have been laid a proper superstructure of operation and unity."

Dr. A. Dale Fiers, chairman of the Committee and president of the Disciples of Christ Missionary Society, revealed for the first time findings of a survey and consultation undertaken by the Council's Bureau of Research.

On the plight of the individual in today's world, the survey reported:

"The individual has lost his sense of purpose and direction. We have to discover over again what it means to save a man's soul in our day. Any meaningful relation to God or to God's purposes is rare. A philosophy of fatalism or cynicism is common. Not only are some people willing to assume the role of manipulators, but most people seem to be willing to be subject to such manipulation."

"The individual is aware of his conditions and hungers for answers. This quest for answers . . . is the real indication of the religious hunger of our day and the great tragedy of all is that when man does turn to the Church he finds no . . . significant understanding of his relationship to God."

"The individual is afraid. Subject to threat to his integrity and his survival . . . the individual is in an almost perpetual state of 'numb fear' . . . individuals live with it . . . almost as though it does not exist."

"The individual is unable to appraise his own position in an expanding universe."

"Freedom is one of man's greatest concerns . . . How to get it; how to use it for the common good; how to keep it. This is not merely a problem related to political or international issues. It is a problem for the individual and has an essentially spiritual basis."

"The individual is in physical need. . . . With hungry people, refugees, slum dwellers and victims of disease numbered in millions and found in every section of the globe, the challenge to the Churches is staggering. The Church's concern for the individual must be the concern for the whole man."

The second of the great over-arching areas of need confronting the Church, according to the survey, has to do with the culture of which we are a part.

"The need for building a peaceful world . . . The major emphasis was upon peace. . . . It is quite clear on the basis of this research project that the need for a peaceful world in the judgment of the Churches must take its place at the top of any list of needs relating to our social and cultural situation."

"Sound human relations. . . . The most commonly specified aspect of human relations was race relations. It is clear, however, th-

is includes more than race. References are made to inter-personal relations, relations between minority groups and conflict groups.

Meeting the problems and opportunities associated with the population explosion. . . . Social change. . . . Industrial, mechanization, communication, transportation, the discovery of new knowledge, and the outreach into space were included.

More effective use of mass media of communication. . . . Stress was on the need for more constructive use of communication processes.

The third of the over-arching areas of need confronting the Churches, Dr. Fiers reported, has to do with the Church itself. As a matter of fact, the most comprehensive and inclusive category of responses in this research project deals with the Churches themselves.

The inner life of the Church—its need for renewal. . . . 'Let the Church be the church' has taken on a new meaning in recent years. . . . It was obvious that the renewal of the Church means different things to different people. For some, it was an effort to break with the social patterns which evade many of our Churches. . . . Others stressed the theological dimension. . . . Membership must have content, and there must be real commitment.

It was suggested that if there be a renewal of the Church, it must be necessary for the Church to discover new ways of ministry and expression.

"Others underlined the necessity for the Churches to be open to all men. They decried the tendencies of the Churches to limit their membership to those of a single class or ethnic group.

Involvement of the laity. . . . This clearly reflects one of the real areas of concern. . . . The involvement of the laity relates to a firm conviction that there is need for laymen to discover again that they are the Church, that they are the custodians of the Gospel, and the mission of the Church is their mission.

More effective Christian witness. . . . Intended here are the challenge of the world mission of the Church, the need for a total penetration of the culture with the Gospel, and the personal witness in the living gospel. . . . There was a definite tendency to look at the total witness of the Churches as a unified task. . . . The need is for Christians to give convincing living witness to the world. . . . This kind of witnessing is not done from the outside looking in. It can only be done as the Church finds ways to express its witness within the complexities and interrelationships in the life of the world.

The need for Christian unity. . . . Church leaders are thinking seriously about unity and are distressed by the situation in which they find themselves, firmly believing in unity, but giving it only secondary loyalty because of their basic involvement in the work of the communion. Others pointed out their conviction that the most effective way to move toward unity is to strengthen our Churches to the level of the Communion and that these are inseparable elements of a single need, the need for unity. Others said that unity is really related to the renewal of the Church. In spite of the varied attitudes toward what is meant by unity, the references to it were sufficient . . . to give it high priority.

Presiding Bishop's Statement

Concerning the Blake proposal for Church union, the Presiding Bishop made the following statement:

"Before I knew the details of Dr. Blake's proposal for union I was asked what I thought of it. I replied that I knew it was a serious proposal and that it should certainly be given careful consideration.

"Now that I have had opportunity to read the full text of the sermon I would say that it is of tremendous importance for the whole Church. Dr. Blake has said he is speaking as an individual, that it is not as yet an official statement of the United Presbyterian Church. I can speak only as an individual member of the Episcopal Church. But certainly a plan of this proportion and depth will, I hope, be studied most carefully by our Church and a positive response made.

"The details of the proposal will, of course, be subject to negotiation between Churches if they enter into serious conversations about this. It should be pointed out that for more than 12 years now the Episcopal Church's Joint Commission on Approaches to Unity has been in conversation with a similar commission of the Methodist Church, looking towards a union of these two Church bodies. Dr. Blake's sermon provides the possibility of enlarging these conversations to include Churches of other traditions.

"One of the most important features of the plan of union as Dr. Blake has outlined it is that it would not only provide for full intercommunion between the Churches thus brought together but would unite them organically. This union would not mean a monolithic and authoritarian structure but a structure in which both Catholic and Reformed traditions would be united."

LOUISIANA

Appeal for Peace

Bishop Jones of Louisiana was among the signers of recent appeal made for charity and dignity in New Orleans, which has been torn by rioting and ill will since a token of school integration was ordered [L.C., November 27th].

The appeal exhorted people to "pray for the peace of the city," and added, "Responsible citizenship calls for respect of law and order. In this period of unrest, we of New Orleans can achieve the greatest stature in the eyes of our fellow men by conducting ourselves with charity and dignity and by adhering at all times to the teachings of our Churches." [RNS]

EPISCOPATE

Suffragan to Diocesan

The Rt. Rev. Allen Webster Brown, Suffragan Bishop of Albany, was unanimously elected Bishop of Albany at a special convention held at All Saints' Cathedral, Albany, on December 3d. He has been serving as acting bishop of the diocese since the death of Bishop Barry in October [L.C., October 16th]. Bishop Brown's was the only name formally nominated on the floor of the convention.

Because of Bishop Brown's candidacy, Col. Frank A. McNamee, chancellor of the diocese, served as the convention chairman. Bishop Oldham, retired, of Albany, celebrated the Eucharist which opened the convention.

Bishop Brown was born in La Fargeville, N. Y., in 1908. He studied at Syracuse University and at the Philadelphia Divinity School. He was ordained to the priesthood in 1934. He holds the degrees of Bachelor of Theology, Master of Theology, and Doctor of Divinity, all of them from the Philadelphia Seminary. He was rector of the following churches, all in the diocese of Albany: St. John's, Richfield Springs, from 1934 until 1940; St. Mark's, Malone, from 1940 until 1942; Christ Church, Hudson, from 1942 until 1953. He was dean of All Saints' Cathedral, Albany, from 1953 until 1959, when he was consecrated.

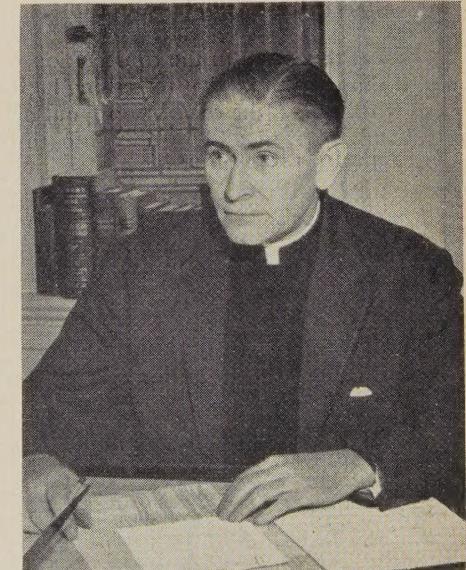
Bishop Brown accepted his election, subject to the necessary consents, and expressed "surprise at the overwhelming vote of confidence" placed in him. He promised an intensive program of evangelism, including realization of the Good Samaritan social service center, now in development, and other vital projects envisaged in the diocese's million-dollar development fund drive completed this year [L.C., June 26th].

He announced that he would not request a suffragan until he had had ample time to evaluate his new responsibilities in perspective, but that he would appoint a canon to the ordinary to handle administrative matters.

At a luncheon after the election, 84-year-old Bishop Oldham commended the choice of Bishop Brown as "eminently wise." He described the diocesan-elect as not only an experienced executive, who had known the diocese thoroughly for the past 25 years, but as a humble pastor as well.

Shortly after his election Bishop Brown

Bishop Brown: Evangelism promised.



BRIEFS



Bishops Bowen, Hunter, Thayer, Minnis, and (far right) Turner: Out of man's hands.

commented on the Blake proposal for merger [p. 7] of the Episcopal Church with the Presbyterian, Methodist, and Congregational (United Church of Christ) Churches, saying that it stands "little likelihood of acceptance at this time."

The bishop called Dr. Blake's proposals "too vague at this time to comment on in relation to the official attitude of the Episcopal Church." "The proposal has been made in good faith and will be studied seriously," he said.

More Than Organization

Bishop Watson of Utah, preaching at the consecration of the Rt. Rev. Edwin Burton Thayer to be Suffragan Bishop of Colorado [L.C., December 11th], took words from the *Book of Common Prayer* as a text. The words, which Bishop Watson described as seeming to have been added "almost as an afterthought," were these of the second sentence of the consecratory prayer: "And remember that thou stir up the grace of God, which is given thee by this imposition of our hands. . . ."

"It is at this point in the consecration," said Bishop Watson, "that something happens which takes [the consecration] out of the hands of man and puts it into the hands of God. It is God who will give him the strength and power . . . it is God who will take hold of this man's life . . . the power of God is so strong that a man may be lifted up above himself." He charged the new bishop to be always ready to "stir up the grace of God" in the days and years ahead, remembering that "God can do what you can never do."

Bishop Watson said that the episcopate has never been considered a mere part of the framework of organization in the Episcopal Church, warning that in these days it might be easy for groups to accept the episcopate in form without accepting its sacramental aspects.

ABANDONING THE USUAL: The executive council of the diocese of Western North Carolina has voted to recommend to the next diocesan council that the usual system of quotas and apportionments be abandoned.

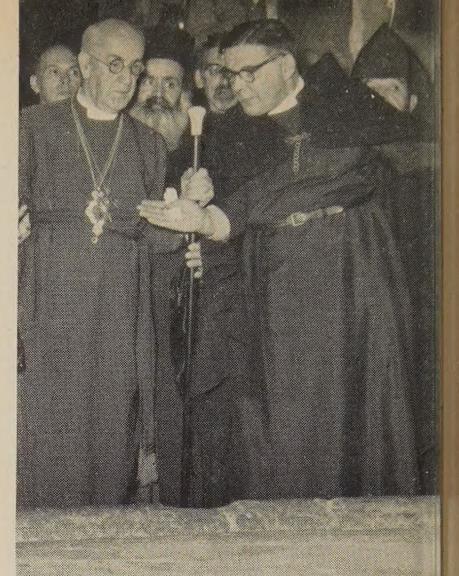
MISSION'S MISSION: José Vilar, Jr., a seminarian at Berkeley Divinity School, New Haven, Conn., and a candidate from the missionary district of Puerto Rico, has begun work among the Puerto Ricans living in Hartford, Conn.

NAME FULFILLED: The Church Divinity School of the Pacific now has 12 seminarians from the Hawaiian Islands.

APOSTOLIC GRAVE: A German archaeological expedition has unearthed what is believed to be the grave of St. John the Divine, who, according to one tradition, died in Ephesus about 100 A.D. The grave is beneath a shrine dedicated to the Evangelist near the ruins of Ephesus, not far from Izmir (formerly called Smyrna), Turkey. [RNS]

DIPLOMATIC LAY READER: The Hon. Joseph S. Farland, American Ambassador to Panama, has been made a lay reader at the Cathedral of St. Luke, Ancón, by Bishop Gooden of Panama. Ambassador Farland has been a lay reader in the diocese of West Virginia and the missionary district of the Dominican Republic.

ON DEHUMANIZATION: The Rev. Malcolm Boyd, Episcopal chaplain, Colorado State University, is scheduled to conduct a seminar next July on the topic, "Dehumanized Man." The seminar is to be held at the British-Dutch Student Christian Movement conference in England.



Canon Edward Every of the Jerusalem cathedral shows the Archbishop of Canterbury the Places of the Anointing in the Church of the Holy Sepulchre.

ANGLICAN COMMUNION

As a Pilgrim

By the Rev. JOHN D. ZIMMERMAN

The Archbishop of Canterbury came to Jerusalem as a pilgrim, seeking the Holy Places as many have done before him. He was received as few pilgrims are, for he was welcomed by the whole of the Christian and religious community, Christian and Muslim.

His first fraternal call was upon Beato Dicto I, Orthodox Patriarch, where the Archbishop presented the patriarch with an inscribed silver salver in memory of this visit to a Church which has long had close links with the Anglican Communion and at whose invitation the Anglican first came to Jerusalem in 1841.

The Archbishop also called on the Latin Patriarch, Msgr. Alberto Goitia OFM, Armenian Patriarch Yegeshé Dadian, and the Custodian of the Holy Land, Fr. Polidori, OFM.



The Archbishop of Canterbury and the Most Rev. Campbell MacInnes, Archbishop in Jerusalem: Pilgrims on the way.

Spirit of the Apostles

"I am engaged on no ordinary journey," said the Archbishop of Canterbury during his recent stay in Istanbul, formerly known as Constantinople. He had just made a pilgrimage to Jerusalem, and was on his way to Rome and a visit to Pope John XXIII. "I feel that I am truly walking in the spirit of the Apostles in my visit," he added. "The see of Canterbury has come to have almost a patriarchal place in the Anglican Communion, unlike the position of the Ecumenical Patriarch in the family of the Orthodox Churches and comparable with the place of the Pope in the family of the Church which makes up the Roman Communion."

The Archbishop was warmly greeted by

Ecumenical Patriarch Athenagoras, former head of the Greek Orthodox Archdiocese of North and South America, and by other Orthodox leaders. He praised the Eastern Orthodox Churches for their great contribution to the Christian religion and their present willingness to enter the ecumenical spirit of the present period of history. Speaking of Christian unity, the Archbishop said that for him this meant "something formal, functional, reasoned, and ratified, a concordat, between Churches still separately identifiable and responsible, to which they are slowly beginning to reach out."

[RNS]

Making History

"I am now in Rome to visit the head of the whole Roman Catholic community, and I look forward with great interest and delight to talking with the Pope," said the Archbishop of Canterbury the day before his meeting with the Bishop of Rome on December 2d.

Preaching in All Saints' [Anglican] Church in Rome, he said, "I am in Rome neither to boast nor complain, but to greet Pope John in the courtesy of Christian brotherhood."

The next day, around noon, the Archbishop of Canterbury, wearing a purple cassock and his pectoral cross, was driven to the Vatican. Papal chamberlains escorted him from the courtyard to the 40' by 80' library where the conversation was held. The Pope met him at the threshold, and expressed happiness and pleasure at receiving him. "Your Holiness, we are making history," said the Archbishop, and was seated near the table in the center of the room "habitually reserved for distinguished guests," as a Vatican communiqué pointed out. The conversation lasted nearly an hour, with Msgr. Antonio Samore, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, who acted as interpreter, the only other person present. The Archbishop later said that he and Pope John had shaken hands.

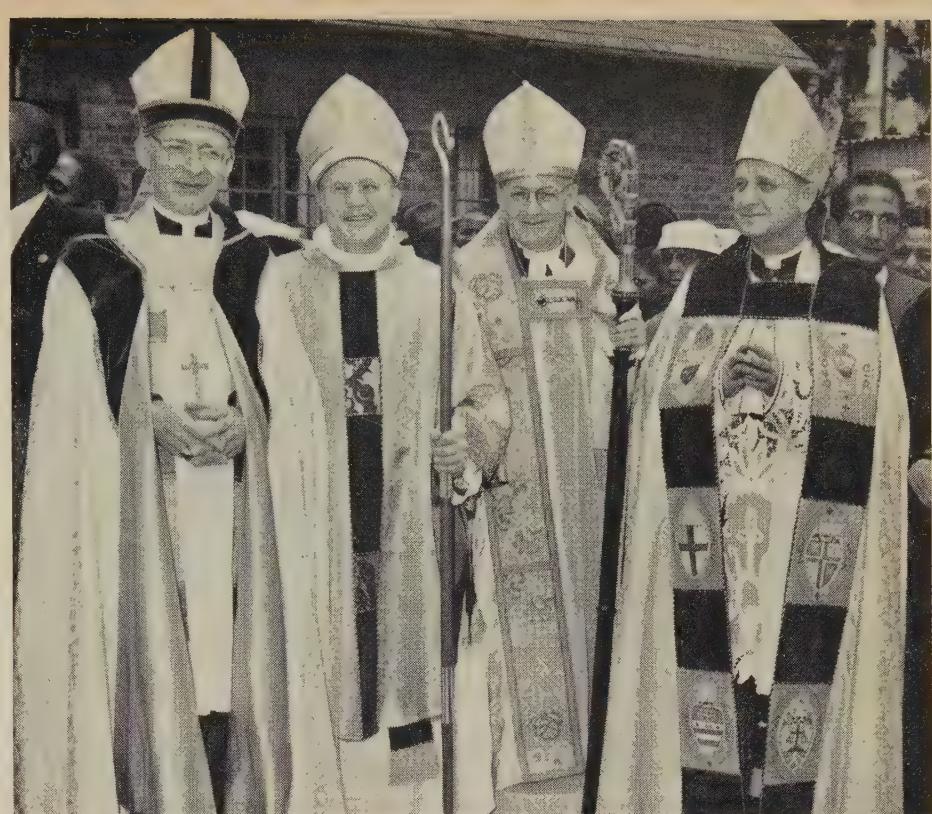
A statement by the Archbishop of Canterbury said, in part:

"The Archbishop was able to give His Holiness some of the impressions which he had gained from his recent visit to Jerusalem and Istanbul, which were of special interest to His Holiness in view of the fact that as Apostolic Delegate at Istanbul for 10 years he had close personal experience of the religious situation in the East.

"His Holiness expressed to the Archbishop his great desire to increase brotherly feelings among all men and especially among all Christians, and the Archbishop confirmed out of his own knowledge and experience how keen and widespread was the desire in many Churches to act for the same purpose.

"His Holiness recalled the memory of his great predecessor, St. Gregory the Great, who sent . . . missionaries to England. The conversation also touched upon personal experience of a spiritual nature. . . ."

The two Church leaders exchanged gifts



Bishops Lickfield, Mize, Bayne, and Brady: Three came from America to take part.

— the Pope presented to the Archbishop some volumes of the recent Synod of Rome and addresses delivered by the Pope when he was Patriarch of Venice, and also a medal commemorating his pontificate. The Archbishop presented to the Pope a copy of the order of service for the Coronation of Queen Elizabeth II, bound in white vellum and bearing a special inscription for the occasion.

Pope John XXIII later cautioned against too much optimism over his meeting with the English prelate, but said that "such contacts can favor understanding and confidence among all Christians in the future." Remarking that "incrustations accumulated in the course of four centuries are many," he said that he had to "remain on the threshold" of great problems during the conversation.

The Pope expressed pleasure over the outcome of his meeting with the Archbishop, however. He said that, in time, through personal contacts and the exchange of ideas, fraternal discussions might lead to charitable understanding. He praised the Archbishop for the courage he displayed in making his way to Rome for what turned out to be a meeting marked on both sides by "courtesy, cordiality, and comprehension." He said that he himself had prepared for the meeting by "assiduous prayer."

Archbishop Fisher, on his return to England, told of his confidence that his audience with the Pope will result in frequent discussions between the Church of England and the Roman Catholic Church in the years ahead.

After his visit with Pope John, the

Archbishop of Canterbury met with Augustin Cardinal Bea, head of the newly-created Vatican Secretariat for Christian Unity.

The Archbishop later said, "We certainly shall have our contacts with the Secretariat. This is the first time that there has been a recognized channel of information between the Church of Rome and the Church of England. And I am certain there will be talks between the Churches in this country."

Noting that "for many years there has been freedom of discussion between the Church of England and the Methodist, Presbyterian, Congregational, and Baptist Churches," Archbishop Fisher said he hoped such discussion "will now become a frequent and possible thing with Roman Catholics."

SOUTH AFRICA

Quadrilingual Consecration

The Rt. Rev. Robert Herbert Mize, founder and long-time director of the St. Francis Boys' Homes of Kansas, son of the late Bishop Mize of Salina, was one of three men consecrated to the episcopate in Capetown, South Africa, on November 27th. Bishop Mize heads the diocese of Damaraland, which encompasses the mandated territory of Southwest Africa [L.C., August 28th].

The others consecrated with him in the Cathedral Church of St. George were the

Continued on page 18

Proposed Plan of Church Union

by the Rev. Eugene Carson Blake

Stated Clerk of the General Assembly,
United Presbyterian Church in the U.S.A.

The following is a verbatim report of the sermon preached in Grace Cathedral, San Francisco, before the opening of the meeting of the General Assembly of the National Council of Churches [see page 7]. Introductory remarks have been deleted.

Led, I pray, by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the United States of America invite the Methodist Church and the United Church of Christ to form with us a plan of Church union both Catholic and Reformed, on the basis of the principles I shall later in this sermon suggest. Any other Churches which find that they can accept both the principles and plan would also be warmly invited to unite with us.

I hasten to make it clear that at this stage this is not an official proposal. My position as Stated Clerk of my Church's General Assembly gives me no authority to make such a proposal officially on behalf of my Church. I speak this morning as one of the ministers of my Church privileged and required to preach under the Word of God. I speak as a minister especially privileged — (and therefore under a special requirement) — especially privileged to have represented my Communion for the past nine years in many formal and informal relationships with other Communions both inside and outside the ecumenical movement. I speak as one minister of Jesus Christ who believes that God requires us to break through the barriers of nearly 500 years of history,

to attempt under God to transcend the separate traditions of our Churches, and to find a way together to unite them so that manifesting the unity given us by our Lord Jesus Christ, His Church may be renewed for its mission to our nation and to the world "that the world may believe."

Let me begin by reemphasizing the requirement that a reunited Church must be both Reformed and Catholic. If at this time we are to begin to bridge over the chasm of the Reformation, those of us who are of the Reformation tradition must recapture an appreciation of all that has been preserved by the Catholic parts of the Church, and equally those of the Catholic tradition must be willing to accept and take to themselves as of God all that nearly 500 years of Reformation has contributed to the renewal of Christ's Church.

Let me pause here to be quite sure that all of you understand exactly the sense in which I am using the word *Catholic*. In common parlance in America we often talk about "the Catholic Church" and mean "the Roman Catholic Church." That is not the meaning of *Catholic* that I here use. At the other extreme, all our Churches repeat the Apostles' Creed in which we say, "I believe in the Holy Catholic Church." All of us claim to be Catholic in the strict sense of confessing that Jesus Christ has established one universal Church in all ages and in all places and that we are at least a part of it. Here, however, I have used the word *Catholic* in still a third sense when I speak of the "Catholic parts of the Church." I refer to those practices and to those understandings of faith and order, of Church and Sacraments which are Catholic in contrast to the Protestant or Evangelical practices and understandings. I refer specifically, for example, to the Anglo-Catholic or high Church practices and understandings of your own Church. When I say then that the proposal I make is to establish a Church both Catholic and Reformed, I mean one which unites Catholic and Reformed understandings and practices in an even broader and deeper way than that already present in your Communion.

Such a union as I now propose must have within it the kind of broad and deep agreement which gives promise of much wider union than seems possible at the present moment, looking ultimately to the reunion of the whole of Christ's Church.

For Those Of Catholic Tradition

First let me list the principles of reunion that are important to all who are of Catholic tradition:

(1) The reunited Church must have visible and historical continuity with the Church of all ages before and after the Reformation. This will include a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end, I propose

that, without adopting any particular theory of historic succession, the reunited Church shall provide at its inception the consecration of all its bishops by bishops and presbyters both in the Apostolic succession and out of it from all over the world from all Christian Churches which would authorize or permit them to take part.

A Larger Ministry

I propose further that the whole ministry of the uniting Churches would then be unified at solemn services at which bishops and representative ministers from each Church would, in humble dependence on God, act and pray that the Holy Spirit would supply to all and through what each has to contribute and whatever each may need of the fullness of Christ's grace, commission, and authority for the exercise of a new larger ministry in the wider visible manifestation of the Holy and Catholic Church. You will note that this proposal implies no questioning of the reality of any previous consecration or ordination, nor any questioning of their having been blessed and used by God. It does imply that a renewal of obedience to Jesus Christ in this visible uniting of His Church can be the occasion of fresh indwelling of the Holy Spirit and a new *charisma* for us all.

I mention first this principle of visible and historical continuity not because it is necessarily the most important to the Catholic Christian but because it is the only basis on which a broad reunion can take place, and because it is and will continue to be the most difficult Catholic conviction for Evangelicals to understand and to accept. My proposal is simply to cut the Gordian knot of hundreds of years of controversy by establishing in the united Church an historic ministry recognized by all without doubt or scruple. The necessary safeguards and controls of such a ministry will become clear when I am listing the principles of reunion that Catholic-minded Christians must grant to Evangelicals if there is to be reunion between them.

(2) The reunited Church must clearly confess the historic trinitarian Faith received from the Apostles and set forth in the Apostles' and Nicene Creeds. Here there is no real issue between the Presbyterian and Episcopal Churches. The difference that must be bridged is the issue between those in all our Churches who stand for a corporate confession of historic Faith and those who fear that any required confession is too restrictive. A quarter of a century ago this would have been a sharper issue and more difficult to bridge. The tendency of the Presbyterian Church to be overlegalistic and of the Episcopal Church to be overtraditional have been modified by renewed theological and biblical understanding in our time. Equally, the tendency in some of the so-called free Churches to suppose that

belief, that no confession of the Faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian Faith as against the secular, humanistic, and atheistic ideologies of our times.

(3) The reunited Church must administer the two Sacraments instituted by Christ, the Lord's Supper (or Holy Communion, or Eucharist) and Baptism. These must be understood truly as means of grace by which God's grace and presence are made available to His people. It will not be necessary, I trust, for a precise doctrinal agreement to be reached about the mode of operation of the Sacraments so long as the proper Catholic concern for their reality is protected so that, with the Word, the Sacrament is recognized as a true means of grace and not merely a symbolic memorial.

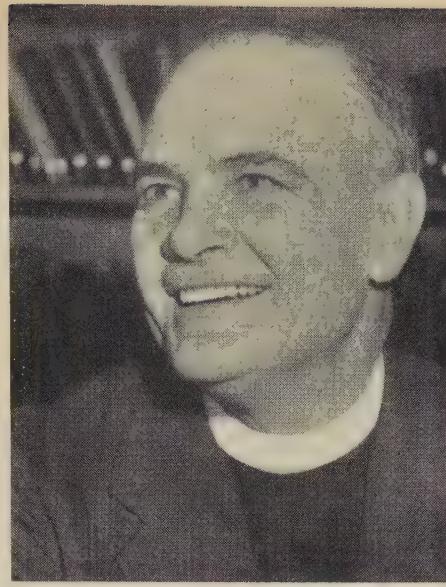
Much more could be said. Doubtless there are those — even here — of Catholic tradition who would like even at this stage to add precise points to protect their consciences and convictions. The above, however, are the basic points and seem to me to be enough to be listed as basic principles if we are willing to add one more word. It must be agreed that every attempt will be made by those drawing up an actual plan of union to include within it those essentials of Catholic practice and faith that will enable those of that persuasion to worship and witness joyfully and in good conscience within the fellowship of the united Church.

For those of Reformed Tradition

And now let me list the principles of reunion that are important to all who are of the Reformation tradition:

(1) The reunited Church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit. A few years ago I would have felt that here was an issue on which no possible agreement could be reached. The Reformation Churches have traditionally found their authority for faith and life in the Scriptures alone. So long as the wording "*sola scriptura*" is required, no bridge can be made between Catholic and Evangelical. But it is now clear in ecumenical conversations that Evangelicals and Protestants generally have come to recognize the right place of tradition, just as Catholics have generally become aware of the rightness of judging all tradition by Scriptures as interpreted to the Church by the Holy Spirit.

The point that the Reformation tradition does require from a reunited Church is that God, speaking through the Scriptures, must be able to reform the Church from age to age. While the Bible is not a law book or a collection of proof texts, it is God's instrument to speak His saving Word to Christians and to the Church. If the Catholic must insist on taking the Sacraments more seriously than some Protestants have sometimes done, so Protestants



RNS

Dr. Blake: A plan both Catholic and Reformed.

in the reunited Church must insist on Catholics fully accepting the Reformation principle that God has revealed and can reveal Himself and His will more and more fully through the Holy Scriptures. The reunited Church must keep Word and Sacrament equally and intimately united in understanding and appreciation.

(2) The reunited Church must be truly democratic in its government, recognizing that the whole people of God are Christ's Church, that all Christians are Christ's ministers even though some in the Church are separated and ordained to the ministry of Word and Sacrament. You will have noticed that in the first Catholic principle which I mentioned I proposed that the traditional *three-fold* ministry in the Apostolic succession be established in the reunited Church. If Evangelical Protestants are to enter such a Church with joy and in conscience there are several subsidiary points that must be made clear in the government and ethos of the reunited Church.

Episcopal Churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the Church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other non-episcopal Churches more and more generally recognize as valuable and needed. We Presbyterians for example need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritarian hierarchy, and we don't believe a reunited Church does either. Furthermore, Congregationalists and Presbyterians need to recognize how much of democracy is now practiced in American Protestant Episcopal churches. In this diocese I remind you that presbyteries have been already established, at least as pilot projects.

On the positive side, we Presbyterians

would offer to the reunited Church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the Church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical, and authoritarian tendencies that have been historically the dangers of episcopal Church government. Equally this new form of government must avoid the bureaucratic dangers that appear to be the chief threat of non-episcopal Churches. It is the essence of Protestant concern, however, that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decision or judgment.

While Protestants more and more recognize that a *Catholic* understanding of the Sacraments does not necessarily imply a clerical control of the Church or the priestly abuses that introduced fear and magic into the medieval Church and chiefly caused the Reformation, nevertheless they hold the conviction as strongly as ever that clericalism and priestly control of the Church must be guarded against by a government of the Church in which lay people and ministers share equally.

Congregational Freedom

It will be further important to continue to protect in the united Church the responsible freedom of congregations including the election of their pastors and the responsible freedom of ministers to answer the call of God received through the free action of the people. I may say that this ought to present no great problem since all our Churches are largely *congregational* in this respect. At the same time I would hope that all of those entering into such a union as I here propose would be concerned also to find a way in the context of such freedom to preserve the Methodist ability to find some place of employment of his gifts for every minister who is in good and regular standing. If the reunited Church is to have a dedicated and competent ministry, we must find a better way than any of us has yet found to recruit, educate, and employ a ministry, avoiding on the one hand professionalism and clericalism and on the other that kind of equalitarianism which produces disorder and anarchy in the Church.

(3) The reunited Church must seek in a new way to recapture the brotherhood and sense of fellowship of all its members and ministers. Let me illustrate what I mean by a series of suggestions of what might appear on the surface to be minor matters but which if creatively resolved in the reunited Church would not only remove many Protestant misgivings but would, I believe, strengthen the witness of the Church to the world. Since it ap-

pears to be necessary to have certain inequalities in status in the Church as between members and officers, and as among deacons, presbyters, and bishops, let us make certain that the more status a member or minister has the more simple be his dress and attitude. Let us seek to make it evident in every possible way that in the Church the greatest is the servant of all. "My brother" is a better form of Christian address than "your Grace." A simple cassock is generally a better Christian garb for the highest member of the clergy than cope and miter. And must there be grades of "reverends" — "very," "right," "most," etc.? Do there even need to be any "reverends" at all? It is actually provided explicitly in the Union Plan of Ceylon that a bishop shall not be addressed as "My Lord." It would be my hope that those planning for a reunited Church would take the occasion to find many ways to exhibit to each other and to the world that we take seriously our Lord's word, "You know that those who are supposed to rule over the Gentiles lord it over them and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant."

Clearly connected with this will be such matters as finding a way to avoid too great inequities in ministers' salaries, in the richness or grandeur of ecclesiastical establishments, lest the poor be alienated or the world conclude that luxury has sapped the soul of the Church. I speak in the full recognition of the spiritual value of this great Church and the rightness of completing it in beauty. Yet I speak for simplicity and brotherhood as ever being the requirement of Christ's Church.

(4) Finally the reunited Church must find the way to include within its Catholicity (and because of it) a wide diversity of theological formulation of the Faith and a variety of worship and liturgy including worship that is non-liturgical.

The Reformation Confessions

The great confessions of the Reformation must have their place in the confession, teaching, and history of the reunited Church just as do the ecumenical agreements of the undivided Church. I would hope that such a Reformation confession as the Heidelberg Catechism, partly because of its Lutheran elements, might be lifted up in some acceptable formula as having a proper place in the confession of the whole Church. And further, the reunited Church should, as led by the Holy Spirit under the Word, from time to time seek to confess its united Faith to the world in new formulations appropriate to its place and time. Our two Churches, however, need to appreciate better than they have the fact that direct and joyful experience of Jesus Christ as John Wesley knew it can be restricted too much by overreliance on creedal formulas. Our two Churches need to appreciate better than

they have the liberating and creative inspiration of the Holy Spirit in the theological freedom of the congregational Churches at their best.

Thus the united Church must avoid that kind of legalistic formulation of a doctrine which on the ground of expressing unity of Faith in fact produces a sterile uniformity which breeds alternately neglect and schism.

In worship there is great value in a commonly used, loved, and recognized liturgy. But such liturgy ought not to be imposed by authority or to be made binding upon the Holy Spirit or the congregations. More and more it would be our hope that in such a Church as is here proposed there would be developed common ways of worship both historic and freshly inspired. But history proves too well that imposed liturgy, like imposed formulation of doctrine, often destroys the very unity it is designed to strengthen.

Again there are many more things that those of the Evangelical tradition in all our Churches would doubtless like at this stage to add as precise points to protect their consciences and convictions. The above, however, seem to be the essential and basic points which such a union as I propose would require, if here again we are willing to add one more word. We must agree that every attempt will be made by those drawing up the plan of union to include within it those essentials of Reformation faith and practice that will enable those of that persuasion to worship and witness joyfully and with good conscience within the fellowship of the reunited Church.

Here I would insert the assumption that all would understand that the reunited Church must remain in the ecumenical movement and its councils. It must be no less — it must be even more — concerned beyond itself, recognizing that its reunion was but a stage and a step toward that unity which Christ requires His Church to manifest. This means also that the reunited Church must provide that such relationships of fellowship, cooperation, and intercommunion as the several Churches now have will be continued, this despite the difficulty and tension that such ambiguous relationships will continue to cause.

In conclusion I would remind you that precise ways of formulating such a reunion as I have sketched have been worked out in several ways, particularly in the sub-continent of India in the several plans of union there. One may ask why they have preceded us in this, and alternatively why we should look to their example for light and inspiration toward union here.

The answer to these questions is a simple one. Christians in India recognize themselves to be a small and beleaguered minority in a pagan and secular world. They have realized full well that they could not afford the luxury of their divi-

sions. I submit that even though our numbers and wealth and prestige may be greater than theirs, we, too, need to recognize that we cannot afford longer the luxury of our historic divisions. It is because of this conviction that I have been impelled to preach this sermon.

Two Results

There are two results that I pray may under God, come from it. If there is support for what I have said in my own Church, any or all of our presbyteries may, if they will, overture the General Assembly which meets next May asking that Assembly to make an official proposal. I further hope that the Protestant Episcopal Church, by its own processes, will also take an early action in this direction so that in your General Convention, perhaps, next fall the invitation to the Methodist Church and the United Church of Christ may be jointly issued to proceed to draw up a plan of union to which all other Churches of Jesus Christ accepting the bases suggested and the plan developed will be warmly invited to join.

Now I have not forgotten that this is a sermon and that it is an unconscionable long time since I announced my text. To you who have patiently listened to my longer than usual exposition, I add one thing more: that you pray for the reunion of Christ's Church and that you think about it and examine your own heart and mind, you do it in the spirit of the Apostle Paul when he addressed the saints and bishops and deacons of the church at Philippi.

Paul wrote, "Complete my joy by being of the same mind, having the same love, being in full accord and of one mind. The Apostle continued: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests but also to the interests of others. Have this mind among yourselves which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

If you, dear friends, and all others who consider and discuss this proposal, do so in this spirit and from this motive, have no fear but that the eternally creative God will find His way to renew and reunite His Church.

Now the God of hope fill you with a joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Amen.

PREJUDICE

To prejudge something
is not a logical process.

We must seek to use our
God-given intellects,
not our emotions,
to decide our positions,
says the author

There is a saying that in America it doesn't matter *who* a man is, it's *what* he is that counts. I've learned that these noble sentiments are a lot of malarkey. We are snobs, we are extremely class conscious, and although by class we don't mean nobleman or commoner, we do mean anyone who comes from a background that is similar or dissimilar to our own.

There is nothing wrong in being conscious of who we are, and of our individual places in society, if the process stops there — but it doesn't.

To have a prejudice is to prejudge something — to form an opinion about it without examining all the evidence. It is not a logical process, it is an emotional one. It substitutes for the use of our God-given intellects the unreasoning fury of the mob. The prejudiced person doesn't think — he does what everyone else is doing.

Now, we are all prejudiced in a thousand ways. We have our likes and dislikes and whenever something different comes along we tend to view it with suspicion because it is not that which we know. By and large, prejudices come from attempts to classify. When you are dealing with inanimate things, this doesn't matter. Take the person who won't eat anything with coconut in it — possibly there is a food he enjoys very much even though it contains

by the Rev. Robert B. Hall

Rector, St. Luke's Church, Baton Rouge, La.

coconut, but he's not even going to taste it. This is prejudice — so what?

When prejudice is the result of attempts to classify *people* instead of things, then we go wrong. People cannot be classified. Individuals differ so radically that there are no two humans alike in the world.

For example, I grew up believing that all people with red hair had fiery tempers. I don't know who started that old saw but it could have been someone who knew one bad-tempered redhead. Classifying by hanging labels on people is easy, but it not only is dishonest, it does violence to a basic Christian concept.

The tenet of our Christian Faith involved here states simply that all human individuals have worth in the eyes of God. God cares about each one of us, it doesn't matter how good or how bad we are, how tall or short, dark or fair. In the eyes of God every one of us has individual worth. This is not the belief of those other religions where the soul is a speck lost in the cosmos, where the goal of existence is reabsorption into the All-Soul. This is not the belief of Communism, where the worth of the individual depends entirely on his value to the state.

The founding fathers of this country felt that in the eyes of God all men were created free and equal. We have come a long way since that initial proclamation — not all of it in the right direction.

The dictators of the world rejoice in the use of labels. They control whole peoples with them. We were horrified to see Hitler burn Jews in the ovens of the concentration camps. No matter how good a man was, if it was learned that his grandmother was part Jewish, he was persecuted.

What would have happened, do you suppose, if it had been learned that one of the candidates for governor in Louisiana's democratic primary was 1/64 Negro? He would have been run out of

the state. We've got our labels in this country, too.

I think our consciences prick us a little about this stealing of people's identity by tying labels on them. Most of us say at one time or another, "Some of my best friends are Jews," or "Certainly there are colored people who are very dear to me and my family." In other words, those we know, we treat as individuals; those we don't know, we label.

Some of these labels really hurt. In the history of this country we have absorbed into our citizenship many emigrations from other countries. And during the process of absorption, the label-words flew thick and fast. Someone of Italian ancestry, whose parents had been abused as "Wops," would wonder in his turn "what this country is coming to — the Polacks or the Dutchies or the Frogs are taking over the neighborhood." There is no national group that hasn't had a derogatory label tied to it — there is no one of us who hasn't had a label applied to him, unless his own ancestry is so confused that no one knows to what group to assign him.

These labels often end up hyphenated: "damn-Yankee," "dirty-Indian," "shiftless-Swede." And it works both ways. Do you know the word most often associated with the title Episcopalian? "Smug!"

Now, anytime you hang such a label on someone, you take something away from him. You prejudge him by an imaginary standard that has come to be accepted as characteristic of the group. Even when, statistically, the standard imputed to the group is accurate, in denying the individuality of one of God's children and prejudging him because he is Jewish, or Negro, or Swedish, or Episcopalian you rob him of his status as a child of God. And this, my friends, is wrong.

Continued on page 22

Unity and Divisions

To Churchmen of Evangelical background, Church unity may be desirable. To Churchmen of Catholic background, Church unity is a necessity. Oneness is an element of the very nature of the Church of Jesus Christ, together with holiness, catholicity, and apostolicity.

Hence, the call of Dr. Eugene Carson Blake for a reunion of Anglicans, Presbyterians, Methodists, and the several Christian traditions represented in the United Church of Christ comes to the Anglican of Catholic background with the peculiarly urgent and nagging insistence involved in a proposal for the pursuit of an unquestionably desirable goal by means of questionable efficacy.

Episcopalians and Presbyterians have tried to come together at several times in the past. The most recent effort, the ill-fated negotiations that came to a crisis in 1946, left the Episcopal Church exhausted by internal controversy and unsure of its own nature, mission, and integrity. If any one factor has been primarily responsible for the failure of this Church to meet the challenge of the 1950s in missions and evangelism, that factor was the inability of an internally disunited Church to approach the question of uniting with others in a spirit of calmness and purposefulness.

Today, although much rebuilding of relationships among Catholic and Evangelical and Liberal has taken place, it is still questionable whether unity negotiations with other Churches can be approached in

any other spirit than a spirit of seeking advantage for one school of thought in the Episcopal Church over another school of thought. Our "tensions" with which we claim to live so happily are still endurable only because each side feels that it has the situation under control. The opening of the question of union with other Christians is fraught with difficulties because it opens the possibility of advantage for one side or another in the tiresome old struggle for a clear concept of what the Episcopal Church itself stands for.

Under these circumstances, the objective merits of Dr. Blake's proposal may have to take a back seat to the "non-theological factors" — the practical politics and humdrum realities of Church life. At least one-third and possibly more than one-half of the clergy of the Episcopal Church are implacably opposed to any union with large segments of American Protestantism under any terms whatever short of total submission to existing Anglican formularies and folkways. Indeed, even such a total submission would be greeted with grave misgivings by many of the clergy. The unanimity of the bishops in the Lambeth Conference with regard to overseas reunion plans may be misleading to members of other Churches who think that the Episcopal Church is governed by bishops. The Church is in fact governed by bishops, presbyters, and laity, acting separately and concurrently. The House of Bishops has never been the center of opposition to ecumenical ventures except when it seemed that such ventures might lead to an increase in diocesan financial obligations to the national Church. The House of Deputies, in which clergy and laity vote separately by dioceses on major policy issues, has always been the House that took a skeptical approach to unity plans.

Dr. Blake's proposal itself deserves a better hearing from Churchmen of Catholic persuasion than it is likely to receive. In a press conference after the delivery of his sermon he remarked that he and Bishop Pike had agreed that the name "Reformed and Catholic Church" might be the most descriptive name for the reunited Church. This name serves to highlight the determination expressed in his sermon [see page 12] for a full appropriation of the Catholic values of historical continuity, sacramental efficacy, and doctrinal development. As sketched by Dr. Blake, the united Church-to-be would by no means be the pan-Protestant, watered-down expression of Christianity that seemed to be aimed at by the negotiations of the 1940s.

Traditionally, Anglicanism has appealed to the norms of the undivided Church of the first Christian centuries for its rule of Christian faith and practice. Against these primitive norms, Rome has set a norm of theological and doctrinal development, a process of growth in which the implicit becomes explicit as the Holy Spirit leads the Church into new truth.

Protestantism, in turn, issues a sharp challenge to the concept of "development." Does the process of growing from primitive concepts in fact represent growth or decay? The answer, in the Protestant view, is to be found in a comparison of the Church's present teachings with the Holy Scriptures. Such over-definitions of sacramental grace as the doctrine of transubstantiation are seriously questioned. Such

ADVENT

Blessed is He who cometh:
Messiah! Awaited on earth,
By weary men, as it e'er has been,
As once in Bethlehem, now again.



Bringing new hope, new strength, and worth,
Lighting the dark by the star of His birth —
Our Lord!

Blessed is He who cometh
To a longing world — and to me —
A light, a guide, a Friend beside,
A strength to hold to whate'er betide,
Grace in this life and glory to be,
The Saviour of my eternity —
My God!

cfh

romancings as the immaculate conception and the assumption of the Blessed Virgin are rejected out of hand as totally devoid of scriptural foundation.

In the Protestant view, the Church is always in danger of perverse growth or decay, and is constantly subject to divine judgment, reformation, and renewal.

Anglicanism, in all its schools of thought, attempts to strike a balance between the concept of development and the concept of renewal. No Anglo-Catholic uncritically accepts the naive Roman view that every new thing put forth by papal authority is an integral part of the truth of Christ. No Evangelical or Liberal Churchman can ignore, as some Protestants do, the accumulated wisdom of the Christian past. All Anglicans accept the normative role of the Scriptures as restraining the independent proliferation of traditions which may depart from the one central tradition of the Apostles, the Evangelists, the early Church fathers, and the ecumenical councils.

In our opinion, Dr. Blake's proposal represents a great stride forward in Protestant understanding and acceptance of the Catholic concept of the faith and life of the Church. Matters of detail mentioned in his sermon — two Sacraments instead of seven, the distaste for splendor in vestments and for titles of dignity for the clergy — should not be allowed to obscure the genuineness of his emphasis on the Sacraments as means of grace and his wholehearted dedication to the principle of historic continuity.

The problem of Catholic orders appears in such a proposal as this on two distinct levels. One is the level of continuity, of a continuous and continuously developing tradition. The other is the practical problem of bridging the differences which have developed in the past 400 years.

On the level of continuity and development, we feel that the proposal represents something more than mere toleration of the Catholic view. The *charisma* of Holy Orders, the empowering by the Holy Spirit of the threefold ministry for its appropriate functions in the Body of Christ, is welcomed and appreciated. While the old phrase about no particular theory still appears, it appears in a context which seems to us to contain the essentials of Catholic doctrine.

On the level of building a practicable bridge over differing present-day ministries, the proposal accepts the service of mutual commissioning proposed in the plans for North India, Pakistan, and Ceylon. As we have previously said, we believe that — given an otherwise acceptable basis of union — such a commissioning meets all the essentials required by Catholic doctrine and practice for conditional ordination. The intention is that all concerned may receive, by the laying on of hands with prayer, whatever they need for the exercise of diaconate, priesthood, or episcopate in the Church of God — neither more nor less.

As to the implementation of this proposal by action of General Convention, we are of divided mind. If, after really listening to what is proposed, a substantial minority of the Church's leadership rejects it as unwise, untimely, or uncatholic, we think that the Convention as a whole should reject the proposal promptly and courteously. There should be no repetition of

the misguided tolerance of the 1940s which resulted in a tragic growing-apart of the several schools of thought in the Episcopal Church. We gravely doubt whether even now this Church has enough confidence in its own Catholicity to enter into negotiations with other Churches in a spirit of boldness and calm.

But, if the evident breadth and vision of Dr. Blake's proposal is mirrored by others — in the Presbyterian, Methodist, and United Churches as well as in the Episcopal Church — we must confess that we could grow enthusiastic about the possibilities of a Reformed and Catholic Church in the United States. Far from being a repudiation of Anglican principles, such a Church might represent a glorious fruition of the things for which the Catholic leaders of the past fought and suffered and prayed.

Doubters' Day

By the Church's Calendar we are reminded through the year of the great saints of God whose inheritors we are. But because we also live by a social and economic calendar, some saints pass into virtual eclipse. St. Thomas' Day, coming so late in the Christmas shopping season, usually receives but passing notice, if that.

It is a Swedish tradition to have all possible preparation for Christmas completed by St. Thomas' Day. In the American tradition, the saint's day is most frequently observed in crowded store aisles. Yet St. Thomas is surely the patron of the large number of American Anglicans who have found the Faith only after years of agnosticism. All those who have come through doubts to belief, all those who have once said "except I shall see" and now, on Christmas, kneel before the altar to say "my Lord and my God" would do well to stop in the busyness of pre-Christmas and remember the doubting saint with a prayer of thanks.

This is a day for skeptics to be reminded that Jesus is the one Answer to all honest questionings. This is



a day for ex-skeptics to recall that the saint who asked, "How can we know the way?" found Him the way, the truth, and the life, though the way he found probably took him through a martyr's death.

The Gospel for St. Thomas' Day carries in it the assurance that the Lord meets a man at the point where that man's weakness can carry him. Blessed are those who have not seen and yet have believed — but the rest are given the proofs that they require.

And four days before Christmas is a good time for us 20th-century American "doubting Thomases" to be reminded that the Good News of Christmas is, in the words of the day's Gospel, "that believing ye might have life through His name."

Gifts of Song

by Charles Roe

After a too long hiatus away from type-writers, it's nice to be back among the picas and decibels again.

While to some it may not seem appropriate, I am about to have my annual Furious Flurry at "Xmas." So, I'm a square. I, worse yet, am an unregenerate reactionary. But the plain unvarnished truth is, I hate "Xmas," the "comic" greeting card, the sloppy sentiment, the crass commercialization, the giver of the status-symbol "present" to a recipient who couldn't care less, the smash hit "I Saw Santa Kissin' Mommy" type of "Xmas" tune . . . the whole mess sparked the day after Thanksgiving by a round dozen or so of the same threadbare carols, sung or played in the most threadbare way and by the most threadbare performers.

Fortunately London Records has seen fit to do something about this matter of music for Christmas . . . and a pretty splendid something it is, too. If you or your friends are fed up to the teeth with the trashy renditions which are peddled at this holy season, mark these two high on your gift list, **LONDON — OS-25118** and **OS-25119**.

"**Music for the Feast of Christmas**" serves as a refreshing reminder that there is a vast Christmas literature that is too much ignored. Here are eight selections covering 500 years of Church history. They span the whole Christmas festival from the Fourth Sunday in Advent to the Feast of the Holy Innocents in liturgical order.

Reverently and beautifully done by the choristers of Ely (England) Cathedral and the Renaissance Singers, this recording is worthy of its mission: to recall to us that Christmas is deeply rooted in joyful worship of the Holy Infant of Bethlehem.

The eight numbers making up this double-faced record are drawn from the rich tradition of the ancient Church, from plainsong modes to the folk carols of old England, from Gulielmus Dufay (c. 1400-1474) through Palestrina to Olivier Messiaen (1908-).

The second, and bit more conventional,

ANGLICAN CYCLE OF PRAYER

December

18. Windward Islands, West Indies
19. Worcester, England
20. Wyoming, U.S.A.
21. York, England
22. Yukon, Canada
23. Yun-Kwei, China
24. Spanish Reformed Episcopal Church and Dom Santos Molina, Bishop; Lusitanian Church and Antonio Ferreria Fiandor, Bishop

record is "**A Festival of Lessons and Carols**," a 40-year-old traditional Christmas Eve service of King's College Chapel, Cambridge (England) University. It ably and effectively abets the disc mentioned above. Even though six of the seven carols and hymns used are well known and commonly heard they are so uncommonly sung here as to save the whole from being just another "community carol sing."

The beauty of both records is enhanced by the use, in the best Church tradition, of boy choristers. Both are fine, but I found myself savoring the King's College Choir as being perhaps a little cleaner, clearer, and with a nice crispness. It may well be that the Ely precision might have been slightly damped out by the reverberating vastness of the huge old cathedral.

"**A Festival of Lessons and Carols**" of King's College symbolizes not only the birth of the Christ-Child but peace and reunion within the whole Church. The complete service, which consists of nine lessons and carols, is here abbreviated to seven to bring it within the time limit of two sides of a 12-inch record. The essential character of the service has been carefully preserved, from stately, processional "Once in Royal David's City" to final, exultant "Hail, the Heav'n Born Prince of Peace."

If you, even as I, are unutterably weary of the banality of the "Xmas" music of the marketplace and would remind yourself of the real meaning of Christmas, here is your chance to escape from the rut. London has packaged something of more than ordinary interest to all in these two records. What's more, they've done it with considerable sympathy . . . I might more accurately describe it as "Einfühlung."

On the other hand, if you prefer the "arranged" type of carol-sing, **WORD (W-3140-LP)** has just released "**Love Came Down at Christmas**" featuring baritone Frank Boggs, the Concert Orchestra of London, and the Paul Michelson Choir. Boggs is of the robust sacred song cast, a bit reminiscent of Edward MacHugh (Tsk, tsk! My age is showing), radio's old "Gospel Singer." A little syrupy and maybe slightly overemotional, but certainly better than and preferable to the anemic baritones of "White Christmas" commercialism.

It's pertinent here to add that Word Records, unlike the major labels, specializes in religious and sacred music. They do not enjoy the wide distribution facilities of the big producers. Ask your local dealer first. If he doesn't stock them write to Word Records, Inc., Waco, Texas.

An excellent source of supply for sacred music is the Seminary Book Service, Record Dept., Quaker Lane, Alexandria, Va. They stock most of the music of the Church currently available on records. And if it is of any conceivable interest, they offer a flat 10% discount on most items in their listings.

NEWS

Continued from page 11

Rt. Rev. Harold Beardmore, Bishop of St. Helena, and the Rt. Rev. Alphaeus Hamilton Zulu, Assistant Bishop of St. John's, Kaffraria.

Among the 20 bishops taking part in the consecration were three Americans: Bishop Lickfield of Quincy, Bishop Brad of Fond du Lac, and Suffragan Bishop Sherman of Long Island. The Most Rev. Joost de Blank, Archbishop of Capetown, was consecrator.

Three languages were in use during the service, in addition to English. The Bishop of George read the Epistle in Afrikaans, the second official language of the country; communion hymns were sung by an African choir in Xosa; and at the close of the service Bishop Zulu blessed the congregation in the Zulu language.

Special greetings of the House of Bishops, which met in November in Dallas, Texas, were conveyed to the Church in South Africa. Bidding God's blessing on Bishop Mize, a native of Kansas and the son of an American bishop, the bishops called the South African consecration "significant of the stronger corporate life of the whole Anglican Communion."

Beloved Country Confines

The South African government withdrew the passport of Alan Paton, author of *Cry the Beloved Country*, on his return to the country on December 5th. He had been on a tour of England and the United States, during which he voiced sharp criticism of his government's *apartheid* policy [L.C., October 30th]. The loss of his passport means that he will not be able to leave the country legally.

Mr. Paton, a Churchman, said that he regards "the summary withdrawal of my passport as being a penalty, after 12 years of Nationalist rule here, for continuing to say and write what I think to be the truth. It is indicative of the weakness of the government's position that they cannot allow people to express what they believe to be the truth about the policies of *apartheid*."

SEMINARIES

Continent-Wide

Delegates from seminaries and theological colleges throughout the North American continent will gather in Vancouver, B. C., December 29th-31st, to attend the 1960 Anglican Seminary Conference, to be held at the Anglican Theological College of British Columbia. "Missionary Strategy" will be the subject discussed. Principal speakers will be the Rt. Rev. Stephen Neill, until recently Assistant to the Archbishop of Canterbury, the Most Rev. Howard H. Clark, Primate of All Canada; and the Rt. Rev. Ralph S. Dean, Bishop of Cariboo.

AROUND THE CHURCH

Willard A. Pleuthner, LL.D., author of best-selling books, *Building Up Your Congregation* and *More Power for Your Church*, has been elected to the board of trustees of the **Church Army**. Dr. Pleuthner is in charge of the communications division of the marketing department of Batten, Barton, Durstine, and Osborne, and is on the staff of Creative Problem Solving Institute, sponsored by the Creative Education Foundation and the University of Buffalo, N. Y.

St. Mary's Church, Dade City, Fla., recently observed the **50th anniversary** of the moving of the church to its new location. The observance will continue through 1966, which marks the 75th anniversary of the founding of the church.

The **Golden Alms Basin**, on which is placed the United Thank Offering of the Women of the Church at their triennial meetings, was used to receive the fall UTO ingathering of the women of the missionary district of South Dakota, at **Grace Church, Huron, S. D.**, on the afternoon of November 20th. The basin was also used by Bishop Gesner of South Dakota to receive the pledge cards of the parishioners of Grace Church in the morning of the same day.

Parishes, missions, and individuals of the diocese of Western North Carolina raised **\$3,000** for the **Appalachian School**, Penland, N. C. The amount matches a private donor's gift which was promised on condition that a like sum be raised by subscription [L. C., August 28th].

The **Episcopal Church Foundation** reports that almost **\$2,000,000** have been loaned through the organization's Revolving Loan Fund. These dollars have been distributed in 95 separate loans in 52 dioceses during the past five years.

Twenty **benches from a railway** depot form pews for the new **Church of St. Thomas the Apostle**, Humboldt, Tenn. Kneeling benches have been fastened to the backs of the pews, which still have the partitions used to keep people from sleeping in depots. The church is scheduled to be dedicated on December 21st.

A folder on the **making of wills** has been produced for distribution by the board of trustees of the **diocese of Arkansas**. It was prepared by the Rev. John I. Gray.

St. James' Church, Monahans, Texas, was the winner of recent litigation caused by the objection of some people to the moving in of a **surplus Army chapel**, purchased for the church.

PUBLIC AFFAIRS

Immediate Objectives

Protestant and Other Americans United for the Separation of Church and State has issued a statement of "immediate objectives" for 1961. POAU intends to:

✓ "Publicize widely" statements made by President-elect Kennedy, during his campaign, regarding separation of Church and state.

✓ Support the new President in the program "to keep Church and state separate and to resist pressures for Federal grants to parochial schools."

✓ Keep students in Protestant theological seminaries alert to Church-state issues.

✓ Bring lawsuits in "carefully selected areas where there is a reasonable chance of success" against use of public funds to maintain religious schools and against public contributions to hospitals that restrict birth control assistance and obstetrical policies for non-Roman Catholic patients.

✓ Step up its membership drive with a view to doubling the number of members in the next two years.

[RNS]

ENGLAND

Encouraged Lechery

The *Church of England Newspaper* has attacked what it calls the encouragement given to sexual licentiousness by mass communications media.

The weekly paper said, according to Religious News Service, that there is "so much encouragement to lechery that the serious Christian begins to wonder whether it may not prove to be necessary to retire to a latter-day monastery to preserve his faith."

"Sexual titillation," it said, "is not only retailed through every kind of mass communication in a more or less bare-faced



manner. It is wrung out of works of literature and art, regardless of their chief aim and merit. It is rationalized as a warm, generous attitude to life." The paper added that "it is painfully clear to all but the most bigoted sex-worshiper that modern society is happy to be regaled with indiscriminate incentives to fornication."

Out of the Commonwealth

The Rt. Rev. R. Ambrose Reeves, deposed Bishop of Johannesburg, has suggested expulsion of the Union of South Africa from the British Commonwealth.

In a sermon at St. Paul's Cathedral, London, Bishop Reeves said that it must be made plain to the South African gov-

ernment that if South Africa wishes to continue its membership in the Commonwealth, the government must begin at once to change its *apartheid* policies. He suggested giving South Africa a two-year probation "to show its good faith in this matter."

"If South Africa refuses to accept this, then the responsibility for leaving the Commonwealth will lie with her government," he said.

[RNS]

Interchurch TV

A British television show recently presented the Archbishop of York (Anglican) and the Archbishop of Liverpool (Roman Catholic) in a discussion. Archbishops Ramsey and Heenan agreed that while some differences between Roman Catholics and Protestants seemed irreconcilable, there were some questions affecting the Christian religion as a whole on which they had a common point of view.

Archbishop Ramsey of York, in pleading for a repudiation of bigotry and religious persecution, said he thought they should take a public stand in favor of tolerance and understanding. Archbishop Heenan of Liverpool supported him, and said that one reason why Christians should become more tolerant of each other was that the majority of the people in Britain practiced no religion at all. "Furthermore," he added, "for the first time in centuries, there are now whole nations which are militantly atheistic, and we should join together to combat this." [RNS]

ORTHODOX

Will Go Anywhere

Theological discussions will start soon between the Church of England and the Eastern Orthodox Churches, including the Russian Orthodox Church, if hopes expressed recently by the Archbishop of Canterbury are fulfilled.

The Archbishop, in Athens briefly during his visit to Jerusalem, Istanbul, and Rome [see page 10], told of his personal conversation with Ecumenical Patriarch Athenagoras. He described the Patriarch as "ready to go anywhere, including Rome, for talks on unity," and called him "a man after my own heart."

[RNS]

Joint Statement

Leaders of the Greek and Russian Orthodox Churches have joined in a statement stressing the role of religious authorities in safeguarding and promoting international peace, according to Moscow Radio. The statement bears the signatures of His Holiness Alexei, Patriarch of Moscow and of All Russia, and Patriarch Christopher of Alexandria, Egypt.

Patriarch Alexei is on a tour of countries in the Middle and Near East [L.C., December 11th].

The Russian radio station quoted the

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two patriarchs as saying that "our Christian conscience is disturbed by the very thought of war and its consequences and said they stressed that "it is impossible to resign oneself to the oppression of man no matter how this is covered up" [RN]

Canadian Metropolitan

Bishop Athenagoras of Elaia, whose territory has included the Greek Orthodox Church in the district of New England, has been installed as Metropolitan of the Greek Orthodox Church in Canada.

At his installation in St. George Church in Toronto, Bishop Athenagoras pledged himself to increase the number of Greek Orthodox churches in Canada from 20 to 50. [RN]

CEYLON

Control Accomplished

The government of Ceylon has carried out the planned nationalization of private schools [L.C., December 4th]. The taking over of religious and other private schools had been intended for January 1st, but it was decided to move the date to the first of December.

An estimated 3,000 students camped on the steps of a newspaper office in Colombo, in protest against the government's action, some of them wearing black ties, arm bands, and shirts, and carrying banners. Parents and sympathizers distributed food packages among them.

Buddhist groups, which have long demanded state management of all schools as the first step toward framing an educational system suited to the national culture of the predominantly Buddhist country, organized firecracker displays to celebrate "National Education Day." [RN]

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Ordination and Decision

(fiction)

by Bill Andrews

December 14, 1960. I took the day off from work to usher at our curate's ordination to the priesthood. It was a most impressive occasion. In spite of the fact that it was a weekday morning, the church was packed, and it was a good thing we had issued tickets, for otherwise many of the congregation would have been crowded out.

We relegated the choir to our little balcony at the rear of the church, so that we could reserve the choir and the first pews of the nave for the clergy. Then there were two pews on each side reserved for Mr. Cord's special guests — his family, college friends. Between our own people



St. Martha's and the people from the two outlying missions the parish has served, it was an absolutely full house 10 minutes before the service. We had to put the overflow in the assembly room in the parish house, where we had set up a public address system.

I have known many dramatic moments at St. Martha's — my own Confirmation, the Baptisms of my children, the institution of our new rector, and so on — but I think nothing ever moved me quite so much as the processional this morning, when some 40 of the diocesan clergy marched down the aisle behind cross and candlesticks to set our little church echoing to "I Bind Unto Myself Today," the strong men's voices almost drowning out the shrill tones of our almost-entirely-minime parish choir.

The whole service was magnificent, but it was the opening that moved me most — the opening and then, at the very end, a chance to come to the altar rail and receive the blessing of the newly ordained priest.

There was a reception after the service, with much talk and cake. After we had duly congratulated our new priest,

the parish building committee went into an informal huddle in the rector's office.

What we were trying to do was to decide which of several architects to get to draw up the plans and specifications for our new church building. But we found that before we could do that, we had to decide what kind of a church we wanted to build. For the consensus seems to be that Bee, Jerome, Martin, and Black are the best people in our area for designing churches in traditional Gothic style. On the other hand, McWay, Lewis, and Epstein have won three awards in five years for contemporary-style buildings — one of them the amazing church at Burnt Falls, about which there has been so much controversy. Then there is another architectural firm which is said to be less expensive than either of these, a fourth which has produced some churches in a kind of contemporary modification of Gothic — I saw one of their churches out west last summer, and I confess I don't like a picture window stuck where the reredos belongs.

Finally, of course, there are the inevitable architects whose bid for our attention is that they are cousins of one of our wardens.

What we found out today is that we of the committee aren't yet ready to decide between Gothic and contemporary. This led to the suggestion that we hire a middle-of-the-road architect to give us a compromise.

Thank goodness, Luke, our leading architectural conservative, and Harry Hunting, who advocated a completely contemporary church, both hooted down this suggestion and made united front for a motion to call in both Bee and McWay for talks. "Let us," Luke said, while Harry nodded, "hire the best men in the tradition which we decide to use. I can't see letting our indecision make us hire second-raters."

And that is where we have left it. We'll talk to representatives of both firms and make our decision after doing so.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

December

18. Church of the Ascension, Gloucester, N. J.; Church of the Annunciation, Philadelphia, Pa.; St. Philip's, Grand Rapids, Mich.; St. Mark's, Johnstown, Pa.
19. Sisters of the Holy Nativit, Providence, R. I.
20. The Rev. G. B. Armstrong, Bracebridge, Ontario, Canada
21. St. Thomas', Glen Carbon, Ill.; Emmanuel, Washington, D. C.; St. Michaels, El Segundo, Calif.
22. St. Peter's, Mount Arlington, N. J.; All Saints', Weatherford, Texas
23. Church of Our Saviour, Milton, Mass.; St. John's, Clinton, Iowa; St. James, Port Daniel Centre, Quebec, Canada
24. St. Barnabas' Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.

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CHURCH SCHOOLS

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PREJUDICE

Continued from page 15

The name-calling goes right into the realm of religion. How many jokes have you heard about Roman Catholics — "fish-eaters," and how many about the "holy rollers," the "hard-shell" Baptists, the "shouting" Methodists, not to mention the "holier-than-thou" Episcopalians? If an individual is different, that's his right. If a group is different, we suspect there must be something wrong with them.

We woke up in Baton Rouge recently to find that a Federal judge had ordered that our public schools be integrated with all deliberate speed. I know that shocked some of us, I know that the demagogues are crying loudly, that labels are flying.

Events of the last five years have proven that the admission of Negroes to the public schools of the south is a matter not to be taken lightly. In this we are not dealing with a mere academic discussion of prejudices. This is a situation where blows are struck and blood spilled.

It is not my purpose to say that public school integration in the south at this time is a good thing or a bad thing. This is a matter for educators and sociologists who know far more about these things than I. Most of the major Churches in the country have stated that *discrimination* based solely on race is contrary to moral law. I'm sure most of us would agree to that, as far as individual members of another race are concerned, but when it comes to a matter involving the whole race, it's not so easy for us to act like Christians.

Pointers for the Days Ahead

I'd like to pass on a few pointers to guide us in what may be difficult days ahead. First, let us remember that God is no respecter of persons. Good or bad, black or white, all are His children and have His love. Thinking of another person as a fellow child of God sometimes helps. This is basic, this is the root stuff of which life is made. If you see a life in danger and you can save it, you do not ask the skin color of the person in danger. On this level, he is a fellow human.

Secondly, let us as Christians remember that we are individually responsible to God, and thus avoid mob psychology. The ultimate aim of mob psychology is the destruction of something — and the mob doesn't much care what. Mobs that set out to lynch someone are likely to lynch someone else or to destroy property if balked of their prey — mobs seek to destroy.

It only takes two to make a mob. Two people who set themselves over against another person whom they label are a mob. Two people sharing a joke about Roman Catholics or Negroes or any other labeled persons have set themselves above that group and they are a mob. And their joke is funny to them because it destroys another a little bit.

A joke about a hypothetical person that

depends for its humor upon the character of that person is one thing. A joke that simply assumes his character because he has been labeled is a crime against all the people of that group.

That mob psychology is bound up in our attitudes toward school integration is pretty obvious. Most of our thoughts about this difficult situation are colored by emotionalism. It is difficult for me even to mention the subject from the pulpit lest someone misunderstand. Few people are totally neutral on the subject — most everyone is very conscious of what his opinions may do to his status in his own group.

We live in groups and our relationship to the other members of our group is important to us. But our responsibility to our Creator is not a group responsibility; it is an individual one. We must seek to use our God-given intellects, not our emotions, to decide our positions.

The other people in this integration situation live in groups, too. They are not a simple society, but a highly stratified one. We must beware of thinking of individual Negroes with prejudices based solely on their membership in the race.

Every Soul Has Worth

I have my private views on the question of school integration — I do not consider that I have a right to air them from the pulpit. But my views on the Christian conduct of God's people are those of a priest of the Church; and so I say to you no matter what may happen, remember that every soul has worth in the eyes of our heavenly Father, and that your primary responsibility is to Him rather than to your social group. A sound solution to our vexing problems can be found only if we avoid labeling others and making them part of a mob, and labeling ourselves and thus becoming part of another mob.

When one group sets itself against another, the result is emotionalism, hatred and attempted destruction of property, life, and reputation. We are Christians first, Americans second, and white Americans last of all. Deal, then, with the problems of our age as you think God would have you deal with them — and God through His Holy Spirit will guide you.

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PEOPLE and places

Appointments Accepted

The Rev. Phillip C. Cato, formerly vicar of St. James' Church, Kannapolis, N. C., and St. Matthew's, Mooresville, is now curate at the Church of the Holy Comforter, Charlotte, N. C. Address: 1925 Brunswick Ave., Charlotte 7.

The Rev. John B. Covey, formerly rector of St. Matthew's Church, Newton, Kan., and dean of the southwest convocation of the diocese of Kansas, will on January 1 become rector of the Church of the Advent, Alice, Texas. The Rev. Mr. Covey has also served on many committees and boards of the diocese.

The Rev. Frederick E. Franklin, formerly assistant at the Church of the Advent, Birmingham, Ala., is now vicar of St. Nicholas' Church, Paradise, Calif., and St. Timothy's, Gridley. Address: 5726 Sawmill Rd., Paradise.

The Rev. Sanford Garner, formerly assistant rector of the Church of the Holy Communion, Memphis, Tenn., is now rector of St. Matthew's Church, Kenosha, Wis.

The Rev. William C. Johnson, formerly rector of All Saints' Church, Galena Park, Texas, is now vicar of St. Mary's Church, Chalmette, New Orleans, La., and the Church of the Holy Apostles, Gentilly, East. Address: 120 Prosper St., Chalmette, La.

The Rev. Alfred C. Krader, formerly vicar of St. Peter's Church, Kermit, Texas, and churches at Andrews and Monahans, is now vicar of All Saints' Church, El Paso, Texas.

The Rev. Thomas P. Logan, formerly rector of St. Aidan's Church, Blue Island, Ill., is now on the staff of St. Augustine's Chapel, Trinity Parish, New York. Address: Apt. E 1802, 575 Grand Ave., New York 2.

The Rev. Warren H. Steele, formerly rector of St. James' Church, Greeneville, Tenn., is now rector of St. James' Church, Memphis.

The Rev. J. Rufus Stewart, formerly rector of the Church of the Advent, Alice, Texas, is now rector of the Church of the Advent, Brownsville, Texas. Address: 104 W. Elizabeth St.

Ordinations

Priests

Minnesota — On November 30, the Rev. Lyle W. MacRostie, who is in charge of churches at Pine Island, Kasson, and West Concord, Minn.

Deacons

Idaho — On October 23, Frederic J. Cochrane. New Hampshire — On November 26, Gary J. Lemmon, vicar, St. Stephen's, Pittsfield, N. H.

Missionaries

Mr. Eugene K. Fenninger, Jr., formerly of Lancaster, Pa., is now in the Panama Canal Zone, serving as treasurer of the missionary district and as administrative assistant to Bishop Gooden. He will continue his studies for the ministry, and will serve as a lay reader at St. Andrew's Church, Cocoli, and assist the Rev. William W. Baldwin, rector of St. Andrew's, in his ministry to Gorgas Hospital.

Mr. Fenninger was on the Isthmus with the U.S. Navy several years ago, serving as Journalist First Class. During his tour of duty he came to know the Episcopal Church, acted as treasurer for the missionary district, 1957-1958, and became a postulant for holy orders. He was stationed at Norfolk, Va., when he was discharged from the Navy at the end of October. Mrs. Fenninger and

their three children accompanied him to the Panama Canal Zone.

Mr. and Mrs. Jordan G. Holtam and their two children have returned to Liberia after furlough in the United States. Mr. Holtam heads the agricultural program at Cuttington College. (A recently appointed missionary, Mr. David R. Mears, will assist in the agricultural program.)

The Rev. William Lloyd Sanderson, Jr., arrived on the Isthmus of Panama about a month ago with his wife and three children. He will be assigned to Barranquilla, Colombia, as soon as he is granted a residence visa for that country. Fr. Sanderson has just finished three years of service with the U.S. Air Force, resigning his chaplaincy at Keesler Air Force Base, Miss., where he had the rank of captain.

Changes of Address

The Episcopal Society for Cultural and Racial Unity has moved in Atlanta from 50 Whitehall St. S.W., to 5 Forsyth St. N.W., Atlanta 3, Ga.

Births

The Rev. Charles C. Carman and Mrs. Carman, of the Church of St. John the Baptist, Clarendon, Texas, announced the birth of their first child, James Frederick, on October 18.

The Rev. Robert B. Hall and Mrs. Hall, of St. Chrysostom's Church, Chicago, announced the birth of their fifth child and fourth daughter, Susan Glass, on November 22.

The Rev. William H. Hogshead, Jr. and Mrs. Hogshead, of Sandon and Parkfield, Calif., announced the birth of their second child, David Christopher, on October 21.

Resignations

The Rev. Dr. Shirley G. Sanchez, priest in charge of the Church of the Redeemer, Oklahoma City, Okla., has retired because of disability and may now be addressed at 2219 Ohio St., Omaha 11, Neb.

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(C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.

(D) Copy for advertisements must be received at least 12 days before publication date.

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CHURCH DIRECTORY

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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r.
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r.
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30; Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r.; Rev. James R. Daughtry, c;
Rev. Ralph A. Harris, choirmaster
Sun: 7, 8, 9:15, 11; Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r.
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs & HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
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Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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EVANSTON, ILL.

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5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r.
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r.; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
Thurs 10; C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r.
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch 8,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)

Rev. René E. G. Vaillant, Ph.D., Th.D., r.
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chealsea Square, 9th Ave., & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street

Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.

46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th

Rev. A. A. Chambers, S.T.D., r.; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street

Rev. Frederick M. Morris, D.D., r.
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r.

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., v.
Sun MP 8:40, 10:30; HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45; HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

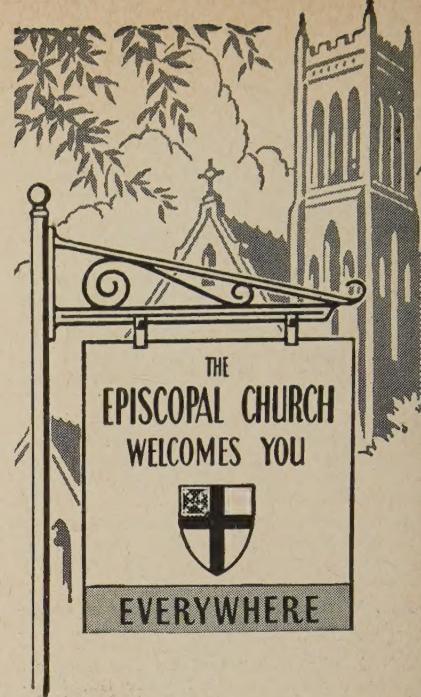
ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v.
Sun HC 8:30, MP, HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v.
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
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NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. William W. Reed, v.
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5-
6, & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. William W. Reed, v.; Rev. W. D. Dwyer, p-in
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8-9;
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 5-6
& by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; EP 5:30; Wed
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Eu
4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30;
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r.
Sun Masses: 7:30, 11, Mat & Ch 8 9:30; Daily
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 11;
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times

BARBADOS, WEST INDIES

ST. GEORGE'S Rev. L. C. Mallalieu
Sun: 8, 9; Tues, Thurs 7:30; Christmas: Midnight
5, 8, 9

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Anti-
Communion; appt, appointment; B, Benedictory;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; IS, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.